formulated a terrible process against the Florentines, which they described as too atrocious to be addressed even to schismatics and infidels, enumerating their real or alleged offences against the Holy See, summoning by name all the citizens who had held office since June to appear in person at Avignon before the last day of March. A few days later, with Florentine aid, the city of Ascoli, upon which the liberty of the whole of the Marches depended, rose against the Church, and Gomez Albornoz, who had taken refuge here after the surrender at Perugia, found himself besieged in the citadel.

From Siena, Catherine watched the course of events with agonized dismay: *lo muoio di dolore e non posso morire,* she writes; " I am dying of grief and cannot die." It seemed to her that the jaws of hell were opened, and that the devils were carrying off the souls of men on every side. While admitting to the full that the iniquities and oppression of the papal officials were the real cause of the war, and that, humanly speaking, the rising of the cities of the States of the Church had ample justification, she regarded rebellion against the Pope as in itself a mortal sin, and, in consequence, the policy of the Florentines as almost diabolical. Her soul is rent in twain between Italy and the Church, between liberty and religion, and hence comes what at times seems the exquisite inconsistency of the letters with which she attempted to win the contending parties to counsels of charity and peace.

Niccolo Soderini had been elected one of the priors of the Florentine Republic who held office for the first two months of 1376, and found himself most reluctantly forced into an attitude of hostility towards the Church. To him Catherine wrote, " with desire of seeing you a member bound and united in the bond of true charity, in such wise that you may partake of this true love, and that, now that you have been made head and set in signory, you may be the means to help to bind all these members, your citizens, so that they may not stay in such peril of the damnation of soul and body." Whoso goes against the Church, cuts himself off from the sacraments, and despises the blood of Christ. If they will humble themselvesj the Pope is ready to